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THE Commonweal

C. K. YEARLEY, JR.

Self-Interest and the U.N.

Reform in the Church

ELMER O'BRIEN

"Autopsy on Operation Abolition"

RUSSELL W. GIBBONS

Prudent Silence or Open Debate?

AN EDITORIAL

VOLUME LXXV, NO. 26 MARCH 23, 1962 TWENTY-FIVE CENTS

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THIS WEEK

EDITORIALS

655 Prudent Silence or Open Debate?
656 Some Progress
656 Russia's Next Move
657 Ambassador with Clarinet Case

ARTICLES, FEATURES

657 "Autopsy on Operation Abolition" *by Russell W. Gibbons*
659 Self-Interest and the U.N. *by C. K. Yearley, Jr.*
663 Postscriptum—in English *by James O'Gara*
664 Reform in the Church *by Elmer O'Brien*

VERSE

666 Poem *by Robert Lax*

DEPARTMENTS

666 The Stage *by Richard Gilman*
667 The Screen *by Philip T. Hartung*
668 Books
671 Index to Volume LXXV

THE COMMONWEAL
232 Madison Avenue, New York 16, N.Y.

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Second-class postage paid at Norwalk, Conn. Printed in the U.S. and published weekly, except biweekly from mid-July to mi September, at 116 Main St., Norwalk, Conn., by The Commo weal Publishing Co., Inc., 232 Madison Ave., New York 16, N. MUrray Hill 3-2042.

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U.S. and Canada, $8 a year. Foreign, $1 Single copies 25¢.

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THE COMMONWEAL

A WEEKLY REVIEW OF PUBLIC AFFAIRS, LITERATURE AND THE ARTS

Prudent Silence or Open Debate?

ONE OF THE most telling signs of the renascence of American Catholic life in the past few years has been the willingness of Catholics to take a close look at themselves. No longer do Catholics feel the need, on all occasions, of publicly congratulating each other. No longer do Catholics feel the need of forever suppressing self-criticism, forever hiding their differences and forever presenting to the public an image of solid harmony and unity on all matters. On the contrary, much has been said of late about the freedom of Catholics to differ with each other; to differ, in particular, on political matters.

Perhaps the most significant thing about this new spirit in the American Church, however, is that it has deepened Catholic understanding of the nature of genuine loyalty to the Church. Self-criticism, we now know (or profess to know), is not tantamount to disloyalty. Indeed, the suppression of differences, dissent and doubts can be the genuinely disloyal act.

The development of this new attitude—however frequently Catholics slip back into the old—has been of particular importance to the laity in the Church. It has made possible the realization of the goal to which so many of the Popes have called the layman: the mediation of the Church and the world. Still more, it has made it possible for the layman to make some direct contributions to the inner life of the Church itself. Finally, the new spirit has brought with it a recognition that the laity can greatly assist the Church by advising and assisting the hierarchy on those prudential problems involving the relationship of Church and society. The new spirit has, then, given the laity an active voice in the Church. From all sides the layman has been urged to make his voice heard; and the new spirit has provided an atmosphere in which he can be heard.

Unfortunately, it is only too clear, even a new atmosphere does not guarantee the total extinction of old responses. There are still those who equate criticism with disloyalty, dissent with impudence, and complaint with bad faith. As one of the critics of our recent editorial, "Federal Aid: Second Round" [Feb. 23], put it very bluntly, "If The Commonweal is not with the Bishops, it is against them." Such a statement is, of course, preposterous. The Commonweal is with the Bishops in their call for a greater recognition of the needs of parochial schools. Moreover, The Commonweal, as we have often stated, believes that there is a strong case for the constitutionality of some forms of aid to parochial schools.

WHAT WE DO object to, and strongly, is the way the Bishops have chosen to conduct their campaign. We think they have chosen a means of stating and pursuing their case which will defeat the very ends they are seeking. Equally important, we think far too many of the clergy and laity have let themselves be swept away by passion and emotion. Again, we are dismayed by the fact that so many Catholics think their case is a patently obvious one and have taken to condemning doubters as bigots, secularists and worse. Finally, we think it absolutely essential that all shades of Catholic opinion be heard—especially the opinion that the Bishops could choose wiser and more effective means of urging their just claims. To withhold the open expression of such an opinion—when one believes it may make a needed contribution—hardly serves the Bishops or the Church.

Needless to say, the frank expression of dissenting opinion is not the most welcome thing in the world. It is especially unwelcome when it comes in the midst of a campaign to rally Catholics into a solid phalanx. But the last thing the Church needs in this situation—and in many others—is the closing off of debate and the dramatic forming of a political bloc. What is urgently needed is far more discussion and debate among Catholics about the wisest means of gaining possible good ends.

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Inevitably, of course, it is much more tempting just to adopt a "stand" and to rush forward into battle. But very few situations involving the Church and the political order call for the battering-ram technique of influencing national opinion. One of the important services the layman can render to the Church is to point out the inappropriateness of such a technique; and to suggest other, perhaps better, approaches.

The broader question that arises, apart from the federal aid question, concerns the proper role of the laity. Surely it is not the passive, timid role of acting as if differences do not exist, of covering up debates that ought to be conducted in the open. Surely it is not the withholding of advice or the stifling of needed criticism in the name of loyalty. Genuine loyalty to the Church involves far more than invariable docility. It demands the risk of unpopularity, of going counter to the current of the moment, of risking the displeasure and anger of one's Bishop, pastor and fellow Catholics. If the layman is to speak out—as he has been asked by the clergy to do—then he must accept this risk. The very nature of the proper role of the laity makes this an obligation.

Some Progress

SEVEN MONTHS after the signing of Alliance for Progress, opposition in Washington is growing. One reason for Congressional impatience is that so little has been done toward realizing the basic land and fiscal reforms projected.

It was expected that the Latin American governing and possessing classes would resist such changes. But by transferring even more of their funds to international tax havens they have further reduced funds badly needed for local development. Meanwhile, public opinion polls in several countries have shown that many Latin Americans are either little interested in the Alliance idea or highly skeptical. Communist elements are pushing hard the notion that it is a new form of "yanqui imperialism."

Other developments supply some counterbalance. Each of the Latin American nations now has its own central planning board. Five have adopted land reform legislation, and Venezuela is actually carrying out an extensive program. Five have new tax laws designed to provide adequate government revenues. Bolivia, Colombia and Chile have already submitted ten-year development programs. According to the *Times* correspondents in the various countries, the Alliance idea is catching on.

But how much social reform and self-help should the U.S. require before going through with plans for aid to the other Americas? Brazil serves as the most crucial and important case. Not only do widespread illiteracy, unemployment and political corruption continue, but last year's forty per cent inflation is continuing to grow at an alarming rate. Besides, present living conditions in the arid Northeast are desperate. President Goulart is coming here to ask for another five hundred and ninety millions after months of government inaction. Popular Janio Quadros is believed to be seeking a return to power and another chance to put over national reforms.

At this critical stage what is to be gained from a refusal to make any further serious commitments to the most populous and important nation in Latin America? There must, of course, be serious pledges and projects along the lines of the Alliance if we are to accede to Brazilian requests. But to provoke chaos there by withholding aid now would greatly impair the immediate and ultimate interests of both South America and the United States.

Russia's Next Move

WHAT IS the significance for the United States of the recently acknowledged Soviet farm failures? Some Americans are chortling over the collapse of Premier Khrushchev's promises to the Russian people, on the theory that any setback suffered by the Communists must automatically be a gain for the West. More sophisticated observers point out that the cold war is evidently an increasing economic burden to the U.S.S.R. as to the Western allies, and that the Soviets are being more and more forced to a "guns or butter" choice in the formulation of their national policies.

The first reaction—that bad news in Russia is happy news for us—is understandable, of course, but it is based on a view of international relations which is grossly over-simple, for one thing, and as inhuman in its own way, for another, as the Communism its proponents so violently abhor. The second approach—by way of economic analysis and prediction—is obviously sounder and more realistic. Yet we think there is considerable danger in this path too.

As it turned out, Mr. Khrushchev followed up his catalogue of agricultural difficulties with the declaration that there would be no diversion of effort and investment from heavy industry and military preparedness. In other words, the decision was for guns instead of butter, and the clear implication according to some of our "experts," is that the U.S.S.R. will stick to a hard, not to say belligerent line in its relations with the West. Thus, they conclude, the forthcoming disarmament talks at Gen-

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eva, prospects for which were never very bright, seem now almost totally hopeless.

Such an analysis seems reasonable, but we think there are several all-important qualifications to be added to it. In the first place, we submit, Western understanding of particular Soviet purposes has been spectacularly deficient throughout the entire period of the cold war. As for predicting in advance the zigs and zags of Soviet policy, it would not be much exaggeration to say that never have so many been so wrong so often. In the present case, therefore, Mr. Khrushchev's grim words about Soviet preparedness for war might mean what they seem to mean; they might mean what they seem to mean but be subject to over-night reversal at any time; they might be intended to frighten the West and give the Soviets a better position at the disarmament table; they might be intended for domestic consumption, to make all the more dramatic an intended announcement that the war clouds have been dispelled by the strength and genius of Mr. Khrushchev; finally, these words might mean something unrelated to any of the foregoing theories.

The second weakness of most of our predictions, or even our statements of the alternatives open to the Russians, is that they are likely to be based on a value-system, a theory of politics, an understanding of the "capitalist" nations, which is profoundly different from the Russians' actual thinking. We refer not simply to the tenets of Marxism-Leninism, or to the pronouncements of the Communist Party, but to even more basic attitudes and presumptions —the unspoken, sometimes contradictory notions which provide the elusive but indispensable context for understanding what a society says or even thinks about itself.

Finally, we have deep misgivings about a foreign policy which would base itself largely on responses to the actual and expected moves of another nation. Certainly such judgments are essential to foreign policy planning, but the impetus to a program of international action, it seems to us, must come from a nation's own goals and purposes. A great nation must set out to accomplish its objectives by acting, by attempting to control the future course of events. The strength of the Soviet Union in its relations with the West lies to a significant degree in its sense of control and initiative in the prosecution of its ends. By the same token, much of the weakness of the West lies in its confusion of ends, its loss of initiative and sense of control.

In our policy-making, therefore, in terms of Geneva, disarmament, or the entire question of our relations with the Soviet Union and the rest of the world, we think that the crucial question should not be, as it has been for too long, what the Russians will want to do next. The question should be what we want to do next.

Ambassador with Clarinet Case

SOME OF the coolest of America's cats are unhappy that Benny Goodman and his band are to represent the U.S. in its cultural exchange program (jazz division) with the U.S.S.R. Benny plays the music of the thirties, grumble the proponents of contemporary jazz; he's ancient history, they say, and doesn't exemplify America's living culture at all.

We think the cool ones are wrong. In the first place, B. G. is unquestionably a great musician, famous all over the world, and also experienced in the role of cultural ambassador. Secondly, we are sympathetic to the demands of the new and daring, but we don't think the Russians are ready for the full jazz treatment all at once. Let them swing with Benny before they fly. But finally, and most importantly, if Benny Goodman and the thirties are ancient history, then we are too. And that's just a ridiculous idea.

"Autopsy on Operation Abolition"

IF IT was inevitable that a film reply to "Operation Abolition" would emerge from the controversy over that opus, it could not have been expected that one would come from within the religious field. Yet such a film has now appeared, and from a Catholic source to boot.

Two new titles in the great celluloid civil liberties debate were released earlier this year within weeks of each other—one called "Operation Correction," the other "Autopsy on Operation Abolition." "Correction" is billed as the Northern California Branch of the American Civil Liberties Union's own answer to the original film charges against the Bay Area students. Its prospective audience has been and apparently will be for the most part those on the West Coast. "Autopsy" has been described by its producers, the Catechetical Guild's Impact Films, of St. Paul, Minn., as a "filmed white paper" and a "second look" at the San Francisco events. That its presentation has been able to maintain objectivity is attested by initial endorsements from both the sponsors of "Operation Abolition," the House Committee on Un-American Activities, and its chief Congressional critic, Representative James E. Roosevelt.

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Moreover, the background of "Autopsy" makes it an unlikely target for committee innuendoes, although its producers began to feel the wrath of the right wing long before the release date. The film is the brainchild of the Rev. Louis A. Gales, director of the Catechetical Guild, and Fred Barnes, producer-director for the Guild's Impact Films. Both have credentials in an anti-Communist educational program dating to twenty-five years ago.

The Guild itself is one of the best-known and one of the largest publishers of educational aids and audio-visual materials for Catholic schools and religious instruction programs. It was, in fact, because of the concern of some parish priests and teaching nuns—who, had been urged to use "Operation Abolition" in the church and school—that "Autopsy" was decided upon.

ONE YEAR after the San Francisco demonstrations, Barnes and a two-man team which included a script-writer and a photographer revisited the Bay Area to begin the film inquest. They also went to Washington to interview the committee and to film sequences with the chairman of the San Francisco hearings, Rep. Edwin C. Willis, and the H.U.A.C. research director. A trip was also made to Los Angeles to include remarks by Congressman James E. Roosevelt on the Committee and the disputed riots.

Mayor George Christopher, Sheriff Matthew Carberry, Assemblyman John A. O'Connell and the dean of the Episcopal Cathedral appear in the Guild film, along with a Baptist clergyman who is described as an "eye-witness" by committee supporters, and a professor and a student from the Berkeley campus of the University of California. Also featured in the film is Father William Sullivan, a studious Paulist who is director of the Newman Center at the Berkeley campus of the University of California.

Father Sullivan's testimony may be a shocker for some of the parish audiences who have seen "Operation Abolition." He noted that among the participants in the riots was the president of the Newman Club at Berkeley, "a practicing Catholic, and certainly [with] no Communist affiliations of which I am conscious." Also involved was "another one of our members here at Newman Hall . . . a daily communicant and an unfortunate circumstance was, as a result of her participation in the riots she lost a Coro Foundation scholarship." This girl, Miss June O'Grady, is also an active member of the Bay Area Student Committee for the Abolition of H.U.A.C. With the other members of this group, she resents the suggestion that she is "influenced, deceived or misled" by the Communist international conspiracy, which is the explanation put forth by the House Committee.

Worth special consideration is Father Sullivan's concluding statement: "It is this part of the riots that I find unfortunate, that I know many of the students who participated find embarrassing, that there was this imprudent action against the police. I do not defend this at all, but I do insist that it has to be taken within the context of young students excited about ideals, concerned about freedom of speech, anxious to defend something in which they believe and not out to destroy the United States at all. The strength of our young people's ideals—and I believe that freedom of speech is an ideal in which all of us must agree—the strength of these ideals is the strength of our country and I think also, as a Catholic priest, the strength of these ideals, the belief in ideals which the American people hold dear is also the strength of the Catholic Church."

"AUTOPSY" traveled a wide circuit to include the many on and off-stage participants in the actual "Black Friday" events at San Francisco's city hall. Enforcement agencies like the San Francisco police and the F.B.I. opened their doors to the Barnes movie team. Interestingly, the producer has acknowledged that pressure to "doctor" the final print of "Autopsy" came from "both sides."

Finally, showing of the film "rushes" in the fall of 1961 to a midwest meeting of the Catholic Press Association and the Minnesota convention of the A.C.L.U. was a signal for the ultra letter writers to go into action. Father Gales, who is also president of the *Catholic Digest*, felt the fury of these radical rightists. *The Wanderer* suggested that the film was a "charitable approach to Communism," and its columns were filled with anger from readers who attacked the "presumptuous" Guild movie venture. The tone was reflected by one letter which said that "if 'Autopsy' was shown to the Minnesota A.C.L.U. no further discussion is necessary."

Some in the Twin Cities who preferred the *Wanderer* to their own diocesan newspaper darkly hinted that the director of the Catechetical Guild might be of the Robert Welch "comsymp priest" variety, but Father Gales, his associates recall, was an articulate anti-Communist when Billie James Hargis was still an Oklahoma farm boy.

In any case, the inquest into "Operation Abolition" was necessary, points out the narrator of "Autopsy," the Rev. L. J. Twomey, a Jesuit at New Orleans' Loyola Institute for Industrial Relations, because so many Americans are separating political life into the "good guys" and the "bad guys." Such simplism—the tendency to accept the quick answer, the easy out and the black and white portrayal of domestic and foreign affairs—is a formidable danger to our national life. Hopefully, "Autopsy" will contribute much to the overcoming of that danger.

RUSSELL W. GIBBONS

(Mr. Gibbons, of the Hamburg, N.Y. Sun, is secretary of the Catholic Council on Civil Liberties.)

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L. K. Yearley, Jr.

Self-Interest and the U.N.

American disturbance about the U.N.'s future rises and falls in conformity with its utility

'ULSE-TAKING at the United Nations has gradually ecome a coolly professional affair. Amid the shocks f perennial crises, the U.N. is seldom judged now by he remarkable standards entertained in San Francisco hen the new-born organization wrestled strenuously ith visions, delusions, and grand speculations conerning the potentialities of wayward Man. Quite the ontrary, in fact.

As time has elapsed, pronouncements from our diplomatic diagnosticians have grown more specific and candid. Their standards, less occult today, have assumed ring of reality. U.N. infirmities are openly and clinically discussed in terms of a deficiency of vital organs, aralyzed or atrophying limbs, inadequate circulation nd anemia—or, less figuratively, in terms of stalemates n the Security Council, abuses of the veto, the urgency f Charter revision, bloc voting in the Assembly, the ffects of expanding membership, the role of the Secreary-General, financial embarrassments and emergency emands complicated by the Cold War or one of many volving revolutions.

Inevitably, of course, a residue of high-flown mumery about the U.N., its roles, its trials and capacities ersist in some circles. Like his predecessors, Messrs. 'ruman and Eisenhower, and in the face of the U.N.'s pparently mounting debilities, Mr. Kennedy insistently eneralizes it into position as the fundamental underinning of our foreign policy, and in delineating its esponsibilities to the balance of mankind he visits ill heavier burdens on it. But while rhetorical flourhes are inescapable parts of the executive function in lass societies, there is no point being misled by them, nd such comments need not be taken either seriously r at full face value.

Publicly our post-war leaders have shed little light n precisely where the U.N. fits into our scheme of ings, or why. As a result they have helped discourage itical evaluation of its future prospects and the possie nature of our continuing relationships to them.

The key to such relationships is apparent. Informed people throughout the Western world have long understood that, whatever its momentary fortunes, the U.N. does not command sustained interest from member states because of its nominal adherence to lofty political symbols or to idealistic abstractions about the shape of the world to come, worthy in some instances as these may be. Indeed, it could hardly be otherwise. The U.N. is merely a league of sovereign states, lacking a sense of community and agreed upon no single interpretation of what constitutes the good life for its disparate populations. If the organization wins attention or support from the membership, it does so because the concerned, the attentive and the supporters consider it a useful institution—and useful to themselves primarily.

When Lord Home or Mr. Macmillan is critical of the U.N., when President de Gaulle rebukes or admonishes it, when Mr. Salazar or Mr. Khrushchev denounces, defies, or exhibits contempt for it, their motives are likely to be highly practical and based on lowly domestic reasons. Any estimates of the future of the organization, therefore, irrespective of the quarter in which they are made, are necessarily premised on its prospective usefulness to the "national interests" of the estimator.

AMERICAN disturbance about the future of the U.N., linked momentarily with the organization's financial distress, still rises and falls, exactly as it has in the past, in rough conformity with the principle of anticipated utility. This is not to say that our own or, for that matter, other nation's attitudes toward the U.N. are totally uninformed by idealism. It is to suggest that idealism must be seen in its true, hence in its subordinate or remote, context.

Officially the U.S. with brief exceptions has easily been the most enthusiastic supporter of the U.N.; similarly, no other state has managed so successfully to convert the organization into an effective instrument of national purposes. Witness the U.N.'s service to our advantage in various phases of the Cold War: In Iran, in Korea and Hungary, in denying membership to Red China; witness its virtues as a propaganda forum for

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the State Department; witness its assistance to us in the Suez imbroglio, in the confusions of the Middle East, Cuba, the Congo—and beyond political realms, in social, economic, scientific, and cultural enterprises.

The correlations between our enthusiasm for the U.N. and our profitable employment of it are simply too intimate to be coincidental. In fact, to have cut ourselves off over the last seventeen years from the opportunities thrown open to us by the organization would undeniably have constituted a monumental act of official self-denial.

Yet, like the world whose segments it reflects, the U.N. has been steadily changing. Notwithstanding the glitter of its past record, Americans are forced to question whether the organization can in the future reasonably be expected to prove useful in essentially the same ways. Fortunately, we are not entirely at a loss.

The main configurations of imminent change in the U.N. are, to some degree, at least, discernible. Moreover, the most distinguished authorities on our relations with the organization—among them Francis O. Wilcox, Lincoln Bloomfield, Henry Wriston, Harlan Cleveland, and the dean of our advocates of *Machtpolitik*, Hans Morgenthau—are agreed on this, that most of these trends can be made to work for us more often than against us. When the objectives which the United States seeks to attain through, or with help of, the U.N. are juxtaposed to these new trends, some of the reasons for the guarded optimism of the experts become clearer.

STATED very broadly, Washington's aims in the U.N., in view of the anarchy around us, have been several: to secure the general peace by all means possible, whether economic, social, or political—an objective embracing many of the world's basic revolutions; to open alternatives to direct, implacable and inadvertent military confrontations with the Communist bloc; to mitigate our clashes with the Soviet Union in particular; to limit wars when and if they erupt; and to insure, should total war come, the greatest measure of support possible for our side.

In the years immediately ahead these generalized U.S. goals are certain to be affected by the expansion of U.N. membership and the emergence of Afro-Asian nations as a crude, heterogeneous, buffer element; by a decline in the vitality of the Security Council, with the subsequent inflation of the General Assembly's prominence; by the novel role developing for the Secretary-General; and, finally, by relentless democratization of certain aspects of the conduct of diplomacy. Each of these trends, of course, is well advanced; none has so taken Washington by surprise that it demands in response snap judgments or brilliant improvisation; all warrant comment in light of the auguries they may hold for us.

Which of these four general trends will ultimatel prove the most fertile agency in the alteration of ir ternational affairs is obviously uncertain at the momen we have only the past to go by and its projection risky business. Nevertheless, arrival on the scene c fifty-three new members—something approximating political "third force" composed in substantial measur of small or, rather, weak Afro-Asian states newly ind pendent—will unquestionably continue to be of cardin importance for U.S.-U.N. relations.

To be sure, the appearance of these Afro-Asian n tions will remain from our viewpoint a decidedly mixe blessing, as indeed most blessings are. And yet on th basis of what we know we have good reason to b lieve that the United States will fare better with the functioning in and through the U.N. than would b the case otherwise.

These countries are not literally, as we once naive hoped, "neutral"—whatever neutrality might be in th world. Replete with "national interests," predilectio and prejudices of their own, they evince striking diffe ences among themselves and between themselves an older, stronger powers. Still, it is not really what the are that lends them their peculiar influence; it is simp the fact that they are.

The existence of the Afro-Asian nations insures ever one greater flexibility within the U.N. They have ce tainly leavened and then dissolved the bi-polar tensio of a few years ago, a situation of frightening rigidit Today their presence insures a pluralism which for a of its vexations we have found more advantageous live with than Moscow; their presence likewise wide the range of alternatives in discussions and votin while their number—on many issues a critical number tends, despite glaring exceptions, to place restrain upon the Russians if only for the sake of Soviet prop ganda or for tactical parliamentary purposes.

On balance, one would think the Afro-Asian votir record offers us more hope than it does the Russian From a purely parochial viewpoint these new membe have "sided with us" or, more accurately, against t Communists on such matters as the seating of Peipi in the U.N., the pursuit of disarmament talks alo Western lines, the creation of an emergency force f the Middle East and the Congo, a full discussion the Hungarian revolt and, more recently, the charg against the United States manufactured by Cuba a retailed by the rest of the Communist bloc. Perha the free have less to fear than the unfree from a plur ity of worlds, from multiplicity and variety, with their double-edged vagaries.

IF THIS presumption is substantially correct, then t United States can afford to be sanguine about the f ture of the U.N. For the rise of the General Assembl the "strengthening" of the executive, that is, of the Secr

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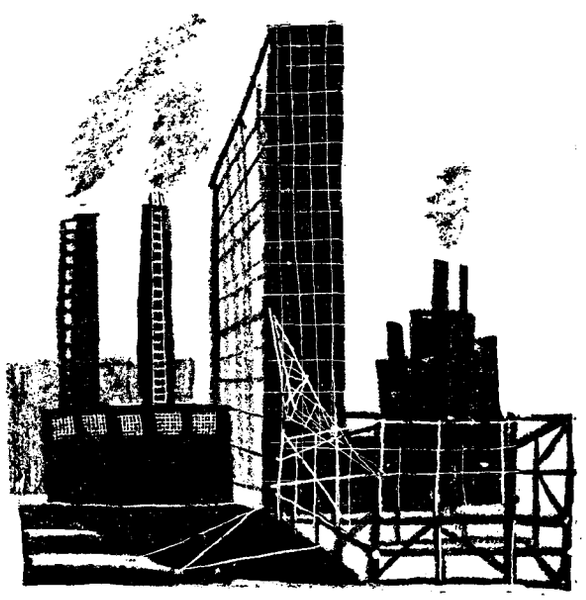
tary-General, and the democratization of diplomacy exercised inside the U.N.—all of which contribute to pluralism—have generally worked in our favor during the past. Certainly the Assembly's rise to a position of premier political importance has gratified no nation more than the United States, for no other nation has worked more assiduously to circumvent the paralyzing sting of Soviet vetoes in the Security Council by hastening the Assembly's elevation.

Between 1946 and 1948, for instance, to counter Communist probes in Greece we sponsored the famed "interim assembly" plan to allow for continuous monitoring of explosive situations. Again, in 1950, we launched the "Uniting for Peace" proposal, a frank recognition of the political incapacities of the Council, designed to augment effectively the Assembly's sense of responsibility about crises as well as to buttress its peacekeeping machinery; the proposal became operative, it will be recalled, during the Suez and Hungarian episodes of 1957.

It cannot be claimed, of course, that the U.S. has endowed the Assembly with charismatic qualities enabling it to accomplish the impossible, or even what the Council could not, notably forcing great powers directly to act as they do not wish to act. Nor can it be claimed that its members have consistently supported our policy positions—far from it. Because the biases or perspectives of many members differ appreciably from our own on many questions, we have on occasion suffered damage from Assembly majorities. Yet notwithstanding setbacks there is every evidence that American purposes are often highly regarded in the Assembly and that American leadership is for some time to come likely to remain about as successful as our six per cent of the planet's population could reasonably expect.

The power wielded by the new or non-aligned members of the Assembly has strikingly transformed the



function of the Secretary-General—though perhaps here, too, the alteration is partially due to an interplay of both crisis and personality, Mr. Lie and Mr. Hammarskjold having taken an especially broad view of their positions. Originally the Secretary-General was thought of primarily as a political administrator. That officer has now emerged, however, not only as a kind of spokesman for the Assembly at large and for a "U.N. point of view"—a view slightly above the battle in the narrower terms of the Cold War—but also as an international trouble-shooter, a mediator, and a general-purpose diplomatist.

If there are doubts whether the Secretary-General in these roles has generally satisfied American policy-makers or is likely to do so in the days ahead, they can to some degree be dispelled by observing the deep respect manifested throughout the Western world for the abilities and activities of the late Dag Hammarskjold, and the deep antipathies toward him and his office vociferously displayed by the Communist bloc. Mr. U Thant promises to sustain the tradition already established for his office, and he may for that reason be under pressure now by the Soviets, eager to pack his entourage with their flunkies.

Though we must anticipate rebukes to our national interests in the future from the Secretary-General, there is little to fear from a tolerably judicious man, tough-minded and, above all, independent. Our requirements for association with other powers differ radically from the requirements of the Soviets. It seems almost axiomatic that the Russians can only abide intercourse with subordinates and with the subservient. The free nations, on the other hand, ultimately require only the independence, not the acquiescence, of those with whom they parley or negotiate.

ALTHOUGH the future of the U.N., even if judged narrowly by its usefulness to the United States alone, promises within limits to be a hopeful one, it would be folly to ignore other attendant realities. The shift from the early conception of the U.N. prevalent at San Francisco, that of an aristocratic organization animated by the spirit of *noblesse oblige* of the chief victorious powers, to a diverse and curiously democratized institution reveals difficulties and dangers which the United States will assuredly encounter in the period ahead. To all those critical of the U.N., or dubious about its prospects and American involvement in them, these unpleasant potentialities must be conceded; there is no way to exorcise them, though there are intelligent rebuttals possible about each.

There is no question, for instance, that in fostering the dominance of the Assembly we tacitly assumed an inherent virtue, intelligence, and idealism among the newly sovereign and presumed further that their interests and attitudes would be in overwhelming conso-

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nance with our own. We realize better now that we cannot any longer count upon either their virtue or their wisdom or upon policies that parallel our own.

Assembly majorities can go decisively for *or* against us. As a body, the Assembly reflects priorities that are not always our own. The U.S. is absorbed, perhaps myopically, by the short run encounters of the Cold War; but many of the Assembly, perhaps with equal shortsightedness, are engrossed by immediate reactions to colonialism, racism, and the urgency of economic development.

These divergent emphases will frequently produce clashes. Because our security rests in all but nominal form on a system of alliances independent of the U.N., because our allies and ourselves are tainted with colonialism and racism and cannot move fast or massively enough through the complexities to aid economic growth in backward areas, we shall frequently find ourselves forced to choose between the will of the Assembly on the one hand and the loyalty of our allies on the other—choices that might conceivably subject us and the U.N. to unbearable torsion.

Such situations are increasingly possible, for the Assembly is, as authorities have long cautioned, a rotten-borough democracy—one, that is, in which the small and the weak are grossly overrepresented in comparison with the populous and powerful. Admittedly, we live comfortably with such a democracy at home, but to do so on the international scene may prove quite another matter. There are undeniable problems when in an influential forum the vote of, say, Ethopia counts as heavily as the vote of the United States.

It is arguable, therefore, that we have given impetus to forces which are divesting us of our full influence. The results of this are by no means accomplished even yet. In all likelihood we shall have to countenance the dilution of sound proposals or engage in dubious compromises simply to propitiate numbers, just as we have in the past. Whether it is true that we have irresponsibly squandered our power or not, under these circumstances we are exposed to various brands of blackmail, even threats to what we consider our vital interests.

Nor is this an end to the dangers. The very openness of Assembly processes, televised often and monitored by the press constantly, may act as an inhibition on the quiet, tedious, secretive negotiations which diplomatists have always insisted are prerequisite to the success of international relations. To operate publicly invites a loss of flexibility; it may further distort popular images of diplomacy, convert the whole process into a spectator sport, cause the highest talents to dedicate themselves elsewhere, while furnishing an inhospitable environment in which to attempt the alleviation of international conflicts.

But if the advantages of the U.N. promise to be neutralized by rhetorical skirmishes and propaganda sorties, there is the further danger that it will fail to press on with the kind of multilateral aid programs in which it offers unique opportunities. There are stark limits to the organization's political activities, if only because it depends upon sovereign states which, though prepared to acknowledge the interdependence of international life, cling all the more tenaciously to their national integrity. These limitations, however, are less apparent in other fields. U.N.-administered economic and technical assistance to underdeveloped member states, despite the enormity of the social and political obstacles confronting it, offers far broader opportunities for permanently constructive achievement than many types of political enterprise. Unfortunately, while the U.N. has indeed pioneered in the creation of effective economic instrumentalities, its efforts have been sapped by the progressions of the Cold War.

The U.N.'s economic vision, once quite impressive and once served handsomely by American idealism and intelligence, could undergo extensive revitalization and more careful articulation with good result. Moreover, tangible aid in terms of the long-run attitudes of the recipients might be channeled more efficiently through U.N. agencies than through the present bilateral programs operative beyond their aegis. Perhaps as much as any other factor this waning vitality in matters economic could impair the usefulness of the U.N. for many of its members.

WHEN THE DANGERS of moving into the future within the U.N. are weighed—and the catalogue above is suggestive, not comprehensive—it is still reasonable to guess that the U.N.'s value to nearly everyone will for some time outweigh them. In reality, for the United States, as for the vast majority of other participants, the organization has become a veritable tar-baby, for in a sense we are all stuck in it, without prospects of easy disengagement.

Since both we and the Soviets have vital interests in ordering the world according to our own principles, neither one, however skeptical about or disgruntled with the U.N., dares withdraw to leave the field free to the other, or dares forfeit the availability of a forum and a following. For the newer and for the weaker states, the U.N. still offers a disproportionate measure of protection at small cost, assures them parity with the powerful in vital deliberations and gives vast projection to their ideas and enormous magnification to their political egos.

In no instance is the U.N. more than one element of a state's diplomatic machinery. Perhaps that is all that it ever can be—and at that a highly imperfect element. Yet it would be foolish to judge its value in this light alone. Through the very tensions and uncertainties it institutionalizes, the U.N. stills offers some larger hope; it offers an education, a habit, and a new state of mind.

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Postscriptum—in English

HAPPILY, the Pope's recent apostolic constitution reconfirming Latin as the official language of the Church and forbidding any effort to supplant it has now been translated into the vernacular for the Catholic press. Like all such documents, even in English, this one will take some study, but no matter how liberally it is interpreted it is safe to say that it has already caused considerable dismay—far more, perhaps, than will appear on the surface.

In one sense, having Latin as the "official language" of the Church has never bothered me. The formulation and statement of theological truths demands precision of language. The fact that Latin is not subject to the constant changes of vernacular languages makes it an ideal choice for this purpose. Then, too, there is an obvious advantage in the fact that churchmen from different countries normally have enough working knowledge of Latin to be able to communicate with each other, albeit somewhat haltingly on occasion.

As far as the effect of the current directive on the seminaries is concerned, I take it that in the future clerics of various nationalities will be able to communicate with each other better; candidates for the priesthood will now achieve a deeper understanding of the theological truths they learn in Latin; priests will have a surer grasp of the language used in our liturgy. All this is obviously to the good. It still leaves, however, the question of increased participation in the liturgy by the faithful, and I suppose one's initial reaction to the directive depended on one's feelings on this point.

Here I must confess that I was not overjoyed, for I have long believed that increased use of the vernacular would be a great boon to the Church and have welcomed the steps in this direction that have been taken—though not, I trust, out of any "inordinate desire for novelty," as the official wording has it.

I can, of course, only speculate as to what has prompted the Pope's decision. The drive for liturgical reform is one of the great movements in the modern Church, ranking in importance with efforts for scriptural renewal, Christian reunion and the lay apostolate. It has had the consistent encouragement of all the modern Pontiffs, including Pope John; indeed in recent years changes have been all too frequent for the overly staid among both clergy and laity. But not all liturgists favor the substitution of the vernacular for Latin, by any means, and I doubt that the present directive should be seen as aimed at the liturgical movement as a whole.

There are countries, of course, which already have the privilege of using vernacular in the liturgy to a much greater extent than we do. An interesting thing in this connection is that people who oppose increased use of vernacular in countries like the United States or Western Europe often have no objection at all to its use in what are called "mission" countries. To me, though, this is a distinction that becomes less and less meaningful, for in a very real sense all countries in the modern world are mission countries. Is not the United States, with forty million Catholics out of one hundred and eighty million people, a mission country? Do not the increasingly de-Christianized working-class populations of Western Europe call for "mission country" techniques?

Rome, moreover, has on occasion shown that it is not afraid to adapt age-old techniques to current situations, whatever those involved on the scene may think. It should not be assumed, then, that mere timidity or excessive love of the status quo is the reason for the latest directive—which is not to say, of course, that this attitude has nothing to do with the way the directive has been seized on with such rejoicing by some.

The Church wants greater lay participation in the life of the Church in general and in the liturgy in particular. There is no doubt of that, for the whole movement in the modern Church is in that direction. In our time we are witnessing an historic effort to restore the layman to his proper role in the Church—to get away from the notion that he is purely a spectator, a passive on-looker, in the liturgy or elsewhere..

Clearly, therefore, the Church is not now going to change direction completely in this matter of increasing lay participation, so this cannot be the reason for the present decision to emphasize Latin. Leaving aside the question of the tactical aims of one group or another inside the Vatican, then, I suspect that the Pope's major concern must be centered on the question of Church unity.

"National churches" could be a terrible curse, ripping asunder the fabric of the Church universal. Those of us who argued for increased use of the vernacular have always believed that the result would be a spiritual deepening calculated to strengthen, not weaken, the bonds of unity in the Church—a unity, after all, that ultimately does not depend on mechanical devices or outward form. It is the Pope who is the Supreme Shepherd, however; it is he who had to decide.

We can, of course, be glad that in a matter like this the Pope's decision is not irrevocable, and that it is disciplinary in nature rather than constituting a solemn pronouncement of dogma. Nonetheless, the Holy See has spoken for now, and Catholics will heed that voice—including those of us who wish the decision had been in the other direction.

JAMES O'GARA.

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ELMER O'BRIEN

Reform in the Church

Wherever there are men, there is failure

SOMEONE, tongue more or less in cheek and hand firmly to aching head, once remarked that the German theological mentality was the deep-down-divingest, under-water-stayingest, mud-up-bringingest ever accorded to man by a beneficent Providence. Anyone much given to the reading of German theologians can only, ruefully, agree.

Now, however, there happens along Father Hans Küng. He is the major theological talent to appear in this decade. He is a German of the Germans as only a native-born Swiss, it would seem, ever properly manages to be. He dives deep. Yet in a book now available to us (*The Council, Reform and Reunion. Sheed and Ward. $3.95.),* he thinks as clearly as a Frenchman and, in Miss Cecily Hastings' excellent English translation, speaks with the directness of an American.

This, I would suggest, is suitable cause for rejoicing. Amid all the books that might conceivably be occasioned by the forthcoming General Council there was an indisputable need for one which, with penetration, clarity, and forthrightness, would address itself explicitly to the Council's problems and prospects. Father Küng, so untraditionally endowed, has provided it.

At first glance its contents would appear to belie its title. There is much about the Council and reformation of the Church. There seems precious little about the Council and reunion of the churches. Yet, truly, the whole book is about reunion and it is so—given the nature of the projected Council—in the sole way possible. For the Second Vatican Council is expected by the Pope to be an aid to reunion through its renovation and reformation of the Church. Whatever, then, the author says about reformation has direct bearing upon the question of reunion.

Father Küng says, it so happens, uncommonly strong things about reformation. (After the first chapter he normally uses the word "renewal" rather than "reformation." I am aware that "reformation," when applied to the Church, can induce a distinct and quite understandable *malaise* in most Catholic minds. If I continue to use it here, it is not for the pedantic reason that it is a perfectly good, Catholic word which had a large and noble history before it was ever adopted for narrow and sectarian purposes. My reason is practical: "renewal" is a term altogether too mild properly to express the bold intent of the coming Council.) The atmosphere fortunately is much changed since last a theologian wrote so seriously and at such length of the need for reform in the Church.

One recalls, in an earlier period, the brief, stormy history of Père Congar's *Vraie et fausse réforme dans l'Eglise,* which appeared in 1950 and disappeared shortly thereafter. But one recalls, more recently, the address, in 1960, of the Pope to the clergy of his dioceses when, speaking of the Council, he said, "We do not wish to put anyone in history on trial. We shall not seek to establish who was right and who was wrong. Responsibility is divided. We only want to say, 'Let us come together. Let us make an end to our divisions.'" This new air nimbly and sweetly recommends itself unto the gentle senses of such as Father Küng. He says very strong things about Church reformation. But he is able to say them calmly and with balance and with no sudden constrictions of his pen hand at the thought of being misunderstood.

WHEREVER there are men, there is failure. Where there is failure, there is the need of improving, of reforming. Reformation is a permanent necessity in the Church because the Church is made up of men. It is as obvious as that. A *divine-human* mystery, the Church is situated within the dimensions of space and time, her *divine* institutions and constitutions necessarily working themselves out, on the *human* side, in a variety of forms.

Therefore, Father Küng says, "it is clear that we cannot simply speak of 'irreformable areas' of the Church, as though there were two stories of a building, one on top of the other, of which one was reformable and the other irreformable; as though it were possible to separate off the irreformable essence of the Church's institutions, as established by God, from the concrete working-out of them and the living structure given to them by men in the history of the Church. It is rather that the essence is embedded in the human working-out in history somewhat as the plan, and the permanent principles of architecture and engineering, enter into the actual concrete building."

"Every part of the building," Father Küng continues, "even the innermost room of it, or the most important or the most valuable, is, basically, liable to need a re-

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newing and can therefore be reformed and renewed. Only, the plan as expressed in any particular part of the building, and the laws of construction, as they apply to it, must not be set aside; no part of the building must become simply something else, or collapse altogether. Every institution, even the holiest (the celebration of the Eucharist, or the preaching of the Gospel), every aspect of organization (even the primacy of Rome, or the episcopal government of the Church) can, through the historical process of formation and deformation, come to need renewal, and must then be reformed and renewed; only, the basic irreformable pattern given by God through Christ must not be set aside. Indeed, the holier the institution, the worse the damage, and the more urgent the renewal."

THERE ARE no irreformable areas of the Church because the divine and immutable is nowhere except embedded in the human and mutable. And how very human it is that the human and mutable has shown itself so immutable in the Church's history. Father Küng compiles no catalogue of such sad ironies, but he does mention one or two by way of doctrinal illustration.

"Despite the steady branching out of the Church," for example, "we can hardly avoid observing that there has been at the same time a progressive narrowing. While the Church, like St. Paul, became Greek to the Greeks and barbarian to the barbarians, it has not been Arab to the Arabs, Negro to the Negroes, Indian to the Indians nor Chinese to the Chinese. The Church of Christ, taken as a whole, has remained a European-American affair."

This sort of thing, and with it the necessity for reformation, one finds in the Church because the infallible Church is made up of fallible men. She is also, the author goes on to point out, made up of sinful men. The Church is holy, but not wholly so. Nor will she be until the end of time, thinks Dr. Küng, making his own the view of Augustine and Thomas but not, curiously, that of Pope John. In his address to the diocesan presidents of Italian Catholic Action the Pope said, "When we have carried out this strenuous task, eliminated everything which could at the human level hinder our rapid progress, then we shall point to the Church in all her splendor, 'without spot or wrinkle,' and say to all those who are separated from us, Orthodox, Protestants, and the rest: 'Look, brothers, this is the Church of Christ . . .'"

According to Dr. Küng, the various degrees of her hierarchic structure are threatened not only by the quite human deformations of the historical process in which she is situated but also by the personal sins of those who occupy them as priests, teachers, shepherds.

"The Church needs," Father Küng says, "not only one to form her in the first place, but always, because she is deformed, a *reformer*. And this is Christ Himself. This is why, throughout everything that we must not shirk saying, in painful compassion and sorrowfully recognizing our co-responsibility, about the shadow-side of the Church, yet we can always firmly believe, in glad and unshakable faith, not in a sinful Church but in the holy Church. For Christ, Himself, through His Holy Spirit, ensures that the bright, invincible light of the Church's true nature will always in the end break through the darkness of her un-nature. But not without the co-operation of all of us as responsible members of her."

"BUT NOT without the cooperation of all . . ." Such certainly is the realistic view of Pope John; that is why he takes every possible opportunity to speak to every sort of group of the reform purposes of the Council. Dr. Küng suggests four levels upon which this universal cooperation can and should be had: suffering, prayer, criticism, action.

Suffering, because of the failures and sins in the Church as she now is: one becomes painfully and honestly aware of how one is forever revealing oneself as an unreformed member of the Church which is to be reformed. *Prayer* for deliverance from evil, that not our own but God's will be done, for it is possible "to have some definite, all-too-human mental image of reunion, and then pray, consciously or unconsciously, that reunion may happen like that. We shall, on the contrary, pray that reunion may happen as and when *God* wills."

Criticism, because as "a Church of *men*, the Church, though of divine foundation, *needs* criticizing; as the Church of *God*, she is, more than any other institution, *worth* criticizing." *Action*, not for revolution (which is without piety towards the past) nor for restoration (which often is only the revival of the outworn) nor for a mere interior change of heart (which outward conditions, if left unchanged, can render ineffective) nor for a mere exterior reform of abuses (which, because times have changed, would leave the institution or regulation pure but ineffective), but for a creative reform of the state of the Church. "The ancient basilica is not to be torn down and rebuilt, but nor is it merely

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to be scrubbed down, patched up and dusted off; it is to be, in accordance with the ancient plan of its founder, but for the needs of this new age, *renewed*. Such is Catholic reform."

ONCE HAVING arrived at this point, readers of Father Küng's book could be pardoned for concluding that the Council's problems are too many and too vast ("There are no irreformable areas of the Church") and its prospects accordingly, as an aid to reunion, meager indeed. Therefore to help toward one's seeing the work of the Council in something like proper proportion the author devotes the largest section of his volume to a "brief survey" of the history of the Church as a history of reform.

It would be idle to essay here a necessarily briefer survey of his brief survey. Attention, however, must be called to certain of the more fascinating points which come to the fore in the course of his engaging recital: why the Church rejected the Protestant Reformation; how Trent, intended as a Council of reform, ended being merely one of restoration; the question of reform of doctrine.

After having done much, Father Küng would be something less than human were he not tempted, before he had done, to do the Council's work for it. Tempted, he yields briefly.

In a final, short chapter he indicates what the Council might do about restoring full value to the episcopal office, about setting down the invariable minimum that is to be manifested in every Catholic Mass-liturgy, about creating a Breviary specifically for secular priests, about re-thinking the law of clerical celibacy, revising (or abolishing) the Index, establishing the significance of the laity in the Church by a declaration of principle, and so forth. Many a one, I should think, will, through the long winter nights ahead, play at being the Council within the quiet conclave of one's skull. Few will be as good at it, or get so much enjoyment from it, as Father Hans Küng.

"Will there be reunion?" he asks in conclusion. His final words are truly the last word that can be said in the matter: "We base nothing upon our own strength; our unshakable hope is in the Holy Spirit: Send forth Thy Spirit and Thou shalt renew the face of the earth!"

Poem

listening to *haikus*
and perfectly at ease,
I almost killed a cock-
roach
at the Catholic Wor-
ker.

ROBERT LAX

THE STAGE

The Special Quality of Joan

WE ARE pretty well agreed that "Saint Joan" is a very good play, perhaps a great one, but there is no sort of agreement as to where its excellence lies. There is not even much consideration of the matter. "Saint Joan" rolls into town every three or four years and the reviewers, whether or not they like the particular production, roll out their adjectives to meet it—"stirring," "warm," "compassionate," and the like. But they use those words about Anouilh's "The Lark" and did about Maxwell Anderson's "Joan of Lorraine," with no sort of discrimination. They cannot or will not say why Shaw's play is so much bigger and aesthetically more impregnable than Anouilh's, nor why "The Lark," in turn, is such a long jump beyond Mr. Anderson's variation.

Ordinarily, plays on the same subject need not be judged by comparison with one another, since there are legitimately differing approaches to almost anything. Yet in Joan's case we do feel impelled to compare treatments, one reason being that she is by now so normative a myth, so commonly-held an imaginative possession of mankind, that we have certain expectations concerning any use made of her story. Another reason is that the fact of half the drama's having already been written—splendidly in the court records and contemporary accounts—severely limits the playwright's freedom to invent, at the same time as it gives him a huge initial impetus.

The story, then, is essentially unchanging, though a particular aspect may be stressed, as in Dryer's film "The Passion of Joan of Arc," or the opera "Joan at the Stake." What is still free is the use that may be made of it. Following much the same course of events, the plays of Shaw, Anouilh and Anderson are distinguished from one another by intention as well as by craft: Anouilh celebrates "man" triumphing over abstraction, producing what is basically a pleasant poetic image; Anderson apostrophizes some bourgeois notion of "ultimate" values in a poetic prose of unpleasant pretentiousness; and Shaw—well, Shaw writes a drama.

"Saint Joan" has its faults. Eric Bentley has commented on how stale the anti-English jokes are and on how the first part of the play, what Shaw called its "romance," is inferior to the later scenes. But there is a case to be made for its being, along with "Heartbreak House," Shaw's greatest achievement, the nearest thing we have to a quintessence of Shavianism. For Shaw was fundamentally a dialectical thinker, a writer of dramas for the mind (something quite different from mental dramas), and in this play the clash of truths is on a heroic scale.

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Those truths have nowhere been better stated than in the preface to the play, and nowhere more succinctly there than in the letter Shaw quotes from a Catholic priest. "In your play," the man writes, "I see the dramatic presentation of the Regal, sacerdotal and Prophetic powers in which Joan was crushed." A simpler way to put it is in terms of the individual against the collectivity, which is the way it is usually seen. But Shaw does something far greater than merely defend or exalt the individual, as Anouilh, for instance does.

The priest's letter continues: "To me it is not the victory of any one of them over the others that will bring peace and the Reign of the Saints in the Kingdom of God, but their fruitful interaction in a costly but noble tension." To which Shaw remarks that it could not be better put. For a priest to have seen so early that Shaw was not engaging in anti-Catholic polemics (as Anouilh certainly is) is remarkable, but it is even more astonishing that he should have seen how very useful the play is precisely for those to whom Joan is a saint and not only a heroine.

The usefulness is that of all art to correct the imbalances and evasions of abstract intelligence. For the Catholic, if he is honest, there is a persistent difficulty with the double truth that the Church condemned Joan and then canonized her. Theology cannot really satisfy on the point, but art, Shaw's lucid, unafraid, *secularized* art is able to. Joan had to be condemned and had to be declared a saint, that is the truth of the play, and it is what lifts it above all those other approaches to Joan which see her as victim merely or as hold-out and exemplar, the free soul brought down by the enemies of freedom.

"A costly but noble tension." "Saint Joan" is concerned with that. Subdivided, the tension is of several kinds: between Church and State and between their institutional necessities and those of the individual; between change and tradition; and, finally, in its internal structure as a work of art, between tragedy and comedy. The two modes do not simply alternate but attain that creative fusion which is the mark of the best drama of our time, and we see it perhaps at its most intense point in the Epilogue, which so many misunderstanders of Shaw continue to disdain, the Epilogue whose dominant note is irony—a stance which participates as nearly equally in tragedy and comedy as any we can take.

All this (itself of course the sketchiest of notes for an essay) is prefatory to a judgment of the Old Vic's production of "Saint Joan." There is not much to say about it; like most productions it has no center, like most, its Joan is not up to the image we have formed from the text. Barbara Jefford is strong but without style, without that capacity to modulate through all the degrees and kinds of being that Shaw's heroine possesses. And the company isn't good enough, the director not intelligent enough, to work for that highly wrought condition of balance and sanity that is Shaw's great gift and the special quality of "Saint Joan."

When an audience is found laughing with disbelief at certain of the speeches of Warwick and Cauchon, it may be a faulty audience but it is just as likely to be a faulty production, one which itself doesn't believe in the fact that, as Shaw went to such lengths to insist, there are no villains in the piece. "Normally innocent people . . . in the energy of their righteousness burned Joan," he wrote, and the proper way to play his drama is to keep them normally innocent while keeping Joan herself in that notch above normality and that committed space just above mere innocence which make for her true glory. To screw her persecutors down and screw Joan up is to turn the play toward what it is assuredly not—a melodrama. (*At the City Center.*)

RICHARD GILMAN

THE SCREEN

Time Present Is Time Past

LITTLE DID I realize in 1959 when I was so enthusiastic in my review of "Wild Strawberries," especially about Ingmar Bergman's skillful intermingling of time present and time past, that I would see a film a few years later which went even further in portraying the fluidity of time. Dropping very few clues as to what it's getting at, "Last Year at Marienbad" (Astor Pictures) not only mixes past and present with flashes into the future, but also mingles unconscious thoughts and desires; and the film even expects each viewer to bring his own private interpretations to the scene after scene that add up to the complex whole.

While I do not agree with the French critics who are shouting "masterpiece," "the culmination of the film art," and so forth, I do find "Marienbad" an extraordinarily beautiful movie and an absorbing one. Director Alain Resnais, who has already made cinema history with his "Hiroshima, Mon Amour," takes another step forward in exploring the unconscious in "Last Year at Marienbad." Once again he teases the viewer with surrealistic sequences, and once again he relies on the viewer's bringing his own meanings. The plot, if it can be called a plot, is simple enough; it mainly concerns a woman (Delphine Seyrig), a handsome man (Giorgio Albertazzi) who may be a stranger but who insists that he had an affair with the woman last year at Marienbad, and another man (Sacha Pitoeff) who is something of a cold fish and who may or may not be the woman's husband.

In scene after scene, the stranger keeps describing, in the past, the present and the future, what happened last year at Marienbad; and the woman keeps denying

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the meeting last year—or even that she has ever been to Marienbad. And from time to time as these three people mingle with the other guests at this luxurious chateau-hotel that provides the setting for what action there is, the two men play an exasperating match game at which the stranger always loses. But at the film's end, it is he who leaves with the woman.

This setting is fascinating. Beautifully photographed in black-and-white by Sacha Vierny at an ornate palace in Bavaria, it lends much to the eerie atmosphere of the whole picture—as does the expensively-dressed cast who behave more often like mannequins than like real people as they move through the dream-like story. While director Resnais deserves major credit for the provocative film, Alain Robbe-Grillet, who wrote the script and dialogue and worked closely with Resnais, also merits a hand; and so do producers Pierre Courau and Raymond Froment for their elegant production throughout and for their courage in making a daring movie in which the romance is more mental than physical.

A word of praise should also go to Noelle Gillmor who wrote the good English titles that accompany this French film as it is being shown in this country; and the narration, which is often heard simultaneously with the action but does not necessarily follow what is happening in the scene, adds much to the sense of the fluidity of time by its use of the historic present. Much of "Marienbad" is visual poetry in which director Resnais makes the baroque palace and its formal gardens as important as the people who move or pose in them. It is the kind of movie that would have delighted Virginia Woolf; and in spite of its complexities it should appeal to any viewer who has a touch of the poet in his soul—the poet e. e. cummings had in mind when he titled one of his books *Is Five* because sometimes two times two is more than four.

IT HARDLY seems possible that at the same time Resnais was making "Marienbad," M.G.M. was working on a re-make of "The Four Horsemen of the Apocalypse." This old dodo, written by Ibanez in 1916, should have been left well-enough alone after the 1925 version in which Valentino was such a sensation. Glenn Ford as Julio is not Valentino, but it's not Ford's fault that this re-make is such a fiasco. Producer Julian Blaustein gave his picture an elaborate production with a good cast and some lovely color photography; but advancing the World War I story to World War II and expecting today's audiences to care about the intricacies of the rivalry between the French and German branches of a family are utterly ridiculous.

Scriptwriters Robert Ardrey and John Gay were thrown by their task; and even as good a director as Vincente Minnelli can't hold our interest in the passé story. Ingrid Thulin, who has always sparkled in Ingmar Bergman's films, turns up as just another Hollywood star in this. The picture's best scenes are put over by a couple of old pros: Charles Boyer and Paul Lukas. The only really spectacular effects in the whole 153-minute dreary affair are the shots of the Four Horsemen riding across the sky.

PHILIP T. HARTUNG

BOOKS

Shavian Wit on Ireland and the Irish

The Matter with Ireland. By Bernard Shaw. Edited by Dan H. Laurence and David H. Greene. Hill & Wang. $5.00.

by Martin Tucker

A FEW WEEKS ago the Irish Republican Army laid down its arms and put an end to its share of violence. Nobody cared, their leader said, or at least nobody cared for their methods. A rash reader might assume that this book of previously uncollected Shavian pieces all dealing with politics and social conditions in Ireland—many of which refer to the IRA, the Civil War of 1921, and hooliganism throughout Irish history—was now outdated.

Such an assumption would be wrong. The Irish temperament is eternal, and if the spiritual climate in Ireland has changed for the better it has not been lost. It has simply moved to Africa. There the nationalist bickering, the petty squabblings, the glory in pyrrhic defeat and forensic victory have inflamed a whole continent. Shaw's insights on Ireland are as relevant today as the day they were written; their application is to the same state of mind but to different places in the world.

This is the third in a series of previously uncollected Shaw writings edited by Dan H. Laurence; the first two contained Shavian opinion on music, drama, culture and journalism. In addition, this third anthology is co-edited by David H. Greene, a well-known Irish literature scholar and critic, who has contributed a short, excellent introduction highlighting the major issues of Irish politics during Shaw's lifetime.

Shaw on politics is sensible, direct, and makes every barb provocative. Viewed from the hindsight of history, he made several doleful predictions, as Professor Greene points out. He believed that the partition of Ireland would kill the country because it would strangle it economically; he warned that Roger Casement would become a hero if he were hanged as a traitor in 1916 (how many Irishmen know or care about Casement today?). Yet if he was wrong sometimes, he was right a great deal of the time. And what he

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said about Irish literary censorship, or Irish morality, as evidenced by his countrymen's behavior in the Parnell case, still stand as testaments to private sanity in a world gone hysterical over justice.

Take Shaw on the Irish complainer: "But when book after book from the press, and speech after speech from the platform, lay upon England the odium of misdeeds that no Irishman can contemplate without intense bitterness . . . it is surely expedient to point out . . . that she [Ireland] has borne no more than her share of the growing pains of human society, and that the mass of the English people are not only guiltless of her wrongs, but have themselves borne a heavier yoke." Nor is his wit any kinder when he attacks the English character: "English morality which, too, is a pose, but without benefit of the excuse of being an honest one."

The anthology, which goes back as early as 1886 and as late as 1950 for its sources, is quotable, witty and compact. The matter with Ireland, it declares, is its parochialism. In this, it bears relevance to a new era in which other nations are suffering from the clouds of nationalism and blind pride. Ireland yesterday, Africa today, perhaps the moon tomorrow.

New Apologetics

Faith, Reason, and the Gospels. Edited by John J. Heaney, S.J. Newman. Cloth, $4.95. Paper, $1.95.

by John L. McKenzie

FATHER HEANEY has here assembled sixteen articles, by fifteen authors from nine countries of Europe and North America, on some of the problems of faith and apologetics. Four of the writers are Protestant scholars universally respected for their integrity of scholarship and sincerity of belief, and in their essays there is no substantial dogmatic divergence. But the collection is extremely valuable for two more important reasons: it is an easy introduction to recent thinking on apologetics and the relations of apologetics to modern biblical studies; and it demonstrates a massive consensus on the direction in which apologetic thinking is moving.

Charles Davis ("Faith and Reason") discusses the relations between faith and science and the nature of faith as a total surrender to God. Romano Guardini ("Faith and Doubt") shows that faith grows by meeting intellectual problems, not by evading them. Jean Levie ("Faith and Intellectual Sincerity") sympathetically discusses the problems of the Catholic intellectual and calls for intellectual courage. Alan Richardson ("Faith and Presuppositions") points out the hypocrisy of "the open mind." Floyd Filson ("Greek Reason and the Gospels") treats the Gospels' independence from Hellenistic thinking. Hugo Rahner ("Greek Myth and the Gospels") sets forth the opposition between Christianity and the mystery cults which was maintained even where the New Testament employs the language of the mysteries. Archibald Hunter ("The Kerygma and the Gospels") sums up the preaching behind the Gospels.

THE CATHOLIC INTELLECTUAL: *A Myth?*

"The Catholic intellectual is no myth," contends Edward M. Keating, publisher of The Layman's Press and editor of **RAMPARTS**, the New National Catholic Literary Journal.

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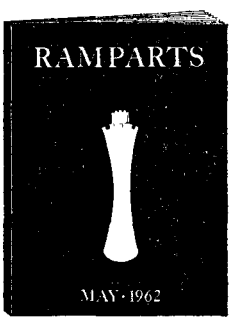

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In other essays, Karl Adam offers an apologetic statement of the reality of the resurrection; R. W. Catterall presents a critical summary of the principles of Form Criticism; H. H. Rowley shows the weakness of a number of alleged points of dependence of Christianity on Qumran; Vincent O'Keefe argues that the unique literary form of "Gospel" cannot be submitted to a purely historical treatment; David Stanley expounds the principal theological themes which dominate the evangelical narratives; and Jean Mouroux discusses faith as a personal act and as a personalizing act.

The names of these authors and their wide influence show that recent thinking in apologetics is not a mere epiphenomenon. In his introduction Father Heaney speaks of the vacuum left by the death of the old apologetics as a result of lethal doses of the over-proof. His announcement of the demise may be slightly premature; the response to this book may show that the putative corpse still responds to the needle. But the book will hasten the process, which I too think is inevitable. In the hands of unskilled writers the old apologetic met rationalism by accepting rationalism. The movement away from rationalism, precisely because it is not well known, is sometimes viewed with a concern which approaches panic. Yet if the movement is to be discussed at all, it should be discussed on the basis of the writings of the responsible men.

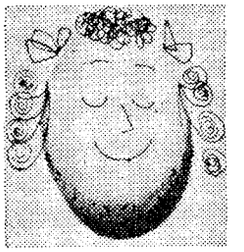
Father Heaney modestly remarks that his collection is neither complete nor methodical, and that it points up the need of a systematized effort. His modesty is warranted; but a survey of the number of colleges in which this book will have been adopted as a basic text in apologetics within a year or two could be interesting. Systems are lovely, but many teachers will prefer treatment in depth. They can find it here.

REVIEWERS

Martin Tucker, a member of the faculty of Long Island University, is a frequent reviewer in these pages.

Father John L. McKenzie, S.J., of Loyola University, Chicago, is the author of *The Double-Edged Sword.*

In the March ST. JUDE



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Index to Volume LXXV

September 29, 1961 to March 23, 1962

Articles, Editorials, Poetry, Fiction and "Of Note"

ctions Which Speak Louder ..... Editorial 401
donis in Purgatory: A Poem ..... John Fandel 66
fter Eichmann What? ..... Of Note 437
fter the Union Ball ..... Michael Harrington 143
id to Education ..... Editorial 140
fter Leaving The Lady of The Wood: A Poem
David Galler 593
long Route 40 ..... Editorial 327
mbassador with Clarinet Case ..... Editorial 657
natomy of Terror ..... Editorial 329
nd the Same to You, Fella ..... Richard Horchler 377
nother Congo Crisis ..... Editorial 196
nother Opening to The Left? ..... Editorial 584
nswer, The: A Poem ..... H. C. Burke 319
nti-Communist Realities ..... Editorial 583
tlantic Relations ..... Editorial 479
utopsy on "Operation Abolition" ... Russell W. Gibbons 657
utumn: A Poem ..... Alan Goldfarb 432
abbitt and Babbittry ..... David Littlejohn 118
attle of Newburgh, The ..... James O'Gara 532
efore it is Too Late ..... Nino Maritano 514
ell, Book and Candle ..... Editorial 61
idden: A Poem ..... David M. Rogers 120
irch Bark, Birch Bite ..... Henry S. Reuss 616
irth Control Laws Again ..... James O'Gara 450
ishops' Meeting, The ..... Editorial 245
Bitter Harvest" ..... Exchange of Views 596
light in Our Fields ..... Lawrence T. King 229
udget Deficit, The ..... Editorial 164
urma's Experiment in a State Religion..... J. V. Jensen 307
y Common Dissent ..... Nat Hentoff 433
an The Council Fail?..... Exchange of Views 621
ase Against God, The ..... Bernard G. Murchland 111
astro and the Church ..... Edward B. Glick 67
Castro and the Church" ..... Exchange of Views 255
atholics and Extremism ..... Editorial 423
atholics and Secular Colleges ..... Editorial 448
Catholics in Latin America"..... Exchange of Views 17
ensure at the U.N. ..... Editorial 108
hinese Dilemma, The ..... Harold C. Hinton 7
hristian Paradox, The ..... Gerald Vann 199
hristmas 1961: Hoping Against Hope ..... Editorial 351
hristmas Wreath, The: A Story .... Josephine Jacobsen 279
hurch and Mr. Kennedy, The ..... Editorial 503
hurch and Synagogue ..... Jerome Taylor 355
hurch in Politics, The ..... Norma Krause Herzfeld 71
itizen Walker ..... James O'Gara 198
ivil Rights Report ..... Editorial 244
losing the Gap ..... Editorial 269
ommunism in Guiana ..... Douglas Hyde 487
ompetition and Foreign Trade ..... Editorial 197
ongo Stakes, The ..... Editorial 328
onservatives and Extremists ..... James O'Gara 636
ool Cats in Sweden ..... Ann Morrissett 147
ost of Survival, The ..... Ronald Steel 63
ourt and Its Critics, The ..... Walter Dean Burnham 331
racks in the Monolith ..... Editorial 480
ranes, The: A Poem ..... Leonard Wolf 435
redibility and Incredibility ..... Editorial 60
risis at the U.N. ..... Editorial 3
ross and Crescent ..... John K. Cooley 230
uban Expulsions ..... Editorial 30
ancer, The: A Poem ..... Joseph P. Clancy 516
eath of Dylan Thomas, The: A Poem
Katharine Jo Privett 415
ebate in Moscow ..... Editorial 139
efense of Vietnam ..... Editorial 84
r. Conant's "Social Dynamite" ..... James O'Gara 166
cumenical Hopes ..... Editorial 164
dward: A Poem ..... Sister Mary Timothy, S.S.N.D. 146
lementary, My Dear Watson ..... Janet Fiscalini 116
mmanuel: A Poem ..... Michael Kennedy 354
mpty Chair, The ..... James O'Gara 306
nd of a Magazine ..... James O'Gara 32
thics and Peace ..... Editorial 165
xchange Place: A Poem..... Sister M. Dominic, S.C.C. 354
alling Out on Fallout, A ..... Richard Horchler 481
Family Affair, A ..... James J. Maguire 171
Family Planning ..... Editorial 85
Father Lombardi and the Curia ..... Gunnar D. Kumlien 530
February Night: A Poem ..... Robert Baum 615
Federal Aid and Freedom ..... Justus George Lawler 451
"Federal Aid and Freedom" ..... Exchange of Views 594
Federal Aid: Second Round ..... Editorial 553
Fifth Dolor: A Poem ..... Sister M. Lalemant, C.S.J. 574
First, the Land ..... Douglas Hyde 334
Footnote to An Election ..... James O'Gara 222
Foreign Policy and Dissent ..... James O'Gara 62
For Ivan Mestrovic: 1883-1962..... Richard M. Elman 506
"Franco Spain: Act III" ..... Exchange of Views 315
Fresh Wind, A ..... Editorial 528
Friends Divided ..... Editorial 633
Fun in Frankfurt ..... Roy Bongartz 383
"Future of Education, The"..... Exchange of Views 619
Gambling on Tito ..... Editorial 141
General Eisenhower on TV ..... Editorial 268
Get 'Em While they're Hot ..... Editorial 109
Go and Catch a Falling Star ..... Editorial 529
Goa Conquest ..... Editorial 376
Go Climb a Birch Tree Dept. ..... James O'Gara 110
God and Man at "National Review" ..... Editorial 107
"God and the Cold War" ..... Exchange of Views 95
Grandmother, The: A Poem ..... John L'Heureux 465
Harlem Si, Tammany No ..... Jack Newfield 10
Hedging Our Bets ..... James O'Gara 426
Hitler and the Appeasers ..... Nicholas R. Clifford 410
Innocence Abroad ..... James O'Gara 142
Integrating Parochial Schools in the South
Benjamin Muse 613
Jews and Christians ..... Editorial 425
Job Prospects ..... Editorial 269
Justice, Georgia Style ..... Editorial 84
Khrushchev vs. Mao Tse-tung ..... Seymour Slessinger 247
Labor's Real Friends ..... Editorial 585
Lament: A Poem ..... Alan Goldfarb 647
Le Couvent Sainte Marie de la Tourette: A Poem
James Bonk 391
Left-Wing Extremism ..... Editorial 529
Lettered Cone, The: A Poem..... Townsend Brewster 226
Liberal Republicans ..... Editorial 220
Lines for a Valentine: A Poem ..... Philip Murray 570
Literary Gent, A ..... Bruce A. Cook 560
Liturgy and Reunion ..... H. A. Reinhold 379
Lobby for Peace ..... Editorial 305
Malamud on Campus ..... Richard M. Elman 114
Marginal Sex, The ..... Mary Freeman 483
Mass Deserted, The: A Poem
Carlo Betocchi (translated by I. L. Salomon) 124
Meet the Press ..... Nat Hentoff 18
Men Like Ourselves ..... Editorial 555
Metaphysical Note: A Poem ..... Sister M. Therese 336
Ministers in Jail ..... Editorial 5
Miss Agnew ..... Jack Matthews 458
Mr. Nixon's Choice ..... Editorial 60
Momentous Step ..... Editorial 631
More on Shared Time ..... James O'Gara 612
Mythology of Southern Race Laws, The
James J. Graham 403
Narcotics Victory ..... Editorial 608
Nasser's Next Move ..... James Kritzeck 641
Nature of The Challenge ..... Editorial 632
Necessity of Peace, The ..... Editorial 399
Negotiation, with Honor ..... Editorial 29
Negroes and The Church ..... Rollins E. Lambert 90
Newburgh Writ Large ..... Edward T. Chase 203
New Frontier on The Road ..... Editorial 584
New Guinea's Fate ..... Editorial 504
New Vietnam Commitment ..... Editorial 554
No News Is Bad News ..... Editorial 424
Nuclear War and Christian Responsibility
Thomas Merton 509
O.A.S. Conference ..... Editorial 505
Oasis in the Wasteland ..... Editorial 30
Obstacles to Development ..... Editorial 375
Off-Beat Care for The Aged ..... Editorial 609
Old Frontier, The ..... Editorial 83

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One More Victory ..... Editorial 633
One President, Two Parties ..... Edwin L. Rousseau 223
Our Choice in Haiti: Duvalier or The People
Alida L. Carey 587
Our Interchangeable Newspapers ..... Nat Hentoff 253
Our New Look ..... Editorial 195
Our Untaught Teachings ..... Bernard P. Dauenhauer 490
Our Vital Interests ..... Editorial 243
Paradox of Civil Defense, The ..... Ronald Steel 637
Peace in Algeria? ..... Robert Barrat 173
Philosophers Philosopher, A
Sister Helen James John 312
Philosophy's Uses and Abuses ..... Louis K. Dupre 36
Poem ..... Robert Lax 666
Poem ..... Samuel Menashe 344
Political Predictions ..... Editorial 555
Politics and Urban Needs ..... Editorial 607
Popes on Peace, The ..... Excerpts 352
Post-Modern World, The ..... James V. Schall 557
Postscriptum—in English ..... James O'Gara 663
Power and Popularity ..... Editorial 376
Praise from Sir Hubert ..... Editorial 31
Preserving the Church's Freedom ..... Editorial 220
Prime of Muriel Spark, The ..... Samuel Hynes 562
Problem of Means, A ..... Editorial 244
Prophet Without Hope ..... Richard Horchler 13
Prudent Silence or Open Debate? ..... Editorial 655
Puerto Rico's Angry Poets ..... Richard J. Callan 276
Real Revolt on Campus, The ..... Jack Newfield 309
"Real Revolt on Campus, The" ..... Exchange of Views 412
Red, White and Blue-Gray ..... Walker Percy 337
Reforming The Church ..... Elmer O'Brien 664
Republicans and the South, The ..... James O'Gara 246
Reservist Complaints ..... Editorial 304
Resuming Atmospheric Tests ..... Editorial 163
Return to Jackson ..... Carl Rachlin 206
Revolutionary Council, A? ..... Editorial 270
Rich Nation, Poor Nation ..... Barbara Ward 533
Right to A Job, The ..... Editorial 4
Rights of the Accused ..... Editorial 449
Rise of Folkum Music, The ..... Nat Hentoff 99
Rome, Delhi and the Council ..... Harvey Cox 362
Russia's Next Move ..... Editorial 656
Sacraments Are on behalf of Men, The: A Poem
Daniel Berrigan 643
Saint by Any Other Name, A ..... Lancelot C. Sheppard 431
School Aid in England ..... F. H. Drinkwater 38
See No Evil ..... Editorial 221
Self-Interest and The U.N. ..... C. K. Yearley, Jr. 659
Shape of the Future ..... James O'Gara 86
Sharing The Time ..... James O'Gara 586
Shelter Debate, The ..... Editorial 219
Shelter Morality ..... Editorial 109
Shorter History of Western Civilization: A Poem
Robert Lax 536
Shorter Work Week, The ..... Thomas R. Brooks 537
Situation Normal? ..... James O'Gara 378
Sixteenth General Assembly ..... Editorial 609
'62 Elections, The ..... Editorial 5
Socialists in Japan ..... Edward Seidensticker 6
"Socialized Medicine" and Congress ..... Editorial 6
Solstice at Christmas: A Poem
Sister Mary Janet, S.C.L. 3
Some First Answers ..... Editorial 4
Some Progress ..... Editorial 6
Southern Association, A ..... Editorial 3
Soviet Burden, The ..... C. K. Yearley, Jr.
Space Age, The ..... Editorial 6
State of the Union, 1962 ..... Editorial 4
Statue of the Blessed Virgin, A: A Poem
Daniel Berrigan, S.J. 3
Student Sit-Ins ..... Of Note 4
Studying the Schools ..... James O'Gara 3
Tension in France ..... Editorial 4
Texas Weathervane, A? ..... Editorial 1
Theory and Practice ..... Editorial 4
Tiger at the Gate ..... Harold C. Hinton 4
Time for Departure: A Poem ..... Joseph Joel Keith
Time for a Labor Court? ..... Thomas R. Brooks 3
Time to Be Counted, A ..... James O'Gara 5
To and from Downtown ..... Editorial 4
To Talk or Not To Talk ..... Editorial 2
To Test or Not To Test ..... Editorial 5
Touchy Traders of Japan, The ..... Edward Seidensticker 1
Toward Freer Trade ..... Editorial 3
Toward the New Frontier ..... Editorial
Trial of Abbé Davezies ..... Robert Barrat 6
Tshombe and the U.N. ..... James O'Gara 4
Twilight in Hungary ..... Matthew M. Mestrovic 3
Twisting the Elephant's Tail ..... Editorial 5
Two Chicagos, The ..... James O'Gara
Two Pilot Programs ..... Editorial 3
Unions and Discrimination ..... Editorial 1
Utilizing Our Abundance ..... Editorial 4
Visitation: A Poem ..... Thomas P. McDonnell 5
Walter Lippmann's World ..... Edward Engberg 1
Waste Not, Profit Not ..... Robert E. Doherty 2
Wave of the Past? ..... James O'Gara 5
Weep Not: A Poem ..... Sister M. Albertina, C.D.F. 2
Well Washed: A Poem ..... Leonard Wolf 6
West Germany's Elections ..... Editorial
What Care for The Aged? ..... Edward T. Chase 5
What Children Read ..... Claire Huchet Bishop 1
What Thurber Saw ..... Charles A. Brady 2
Who Speaks Here of Headaches?: A Poem
Leonard Wolf 4
Winter: A Poem ..... Sister M. Elizabeth de Sales, S.S.J. 3
Winter Song: A Poem ..... Sister Mary Gilbert, S.N.J.M. 3
Word for McGuffey, A ..... John Whitney Evans 4
"Word for McGuffey, A" ..... Exchange of Views 6
Work of Mediation, The ..... Theodore M. Hesburgh
World of Outcasts, A ..... Catharine Hughes
"World of Teilhard, The" ..... Exchange of Views 5
Writer in America, The ..... John P. Sisk 2
Yankee Dollars, Latin Discontent ..... Laura Randall 4
Yesterday, Without a Word: A Poem ..... Leonard Wolf 2

Book Reviews

Advice to a Prophet and Other Poems:
By Richard Wilbur ..... Samuel Hazo 346
Arms Controls: Edited by Louis Henken ..... Ronald Steel 320
Assembly: By John O'Hara ..... Martin Tucker 370
Beer Can by The Highway, The:
By John A. Kouwenhoven ..... Nat Hentoff 345
Black Like Me: By John Howard Griffin
Bruce A. Cook 128
Brotherly Love: By Gabriel Fielding ..... Max Cosman 78
Centurions, The: By Jean Larteguy ..... Bruce A. Cook 520
Children of Sanchez, The: By Oscar Lewis
Michael Harrington 214
Children's Books ..... Claire Huchet Bishop 182
China and Her Shadow: By Tibor Mende
Harold C. Hinton 602
Christ and Us: By Jean Danielou, S.J.
Leonard F. X. Mayhew 76
Christianity Dividend: Edited by Daniel J. Callahan,
Heiko A. Oberman, and Daniel J. O'Hanlon, S.J.
Gregory Baum 212
Clock Without Hands: By Carson McCullers
Catharine Hughes
Conscience in Politics: By Stuart Gerry Brown
Martin Peretz 3
Critics' Choices for Catholic Book Week, 1962 5
Critics' Choices for Christmas, 1961 2
Daughter of Silence: By Morris L. West ..... Oona Sullivan 2
Death and Life of Great American Cities, The:
By Jane Jacobs ..... Edward T. Chase 3
Deterrent and Defense: By Glen H. Snyder ..... Ronald Steel 3
Dimensions of Freedom: By Felix E. Oppenheim
Richard L. Schoenwald 4
Each in His Darkness: By Julian Green
Thomas P. McDonnell 4
Empty Canvas, The: By Alberto Moravia
Alice Ellen Mayhew 3
End of the Battle, The: By Evelyn Waugh ..... Sam Hynes 4
End to Glory, An: By Pierre Henri Simon
Alice Ellen Mayhew 1
Executioner, The: By Pierre Boulle ..... Max Cosman 2
Faith, Reason and The Gospels:
Edited by John J. Heaney, S.J. John L. McKenzie 6

LICENSED TO UNZ.ORG
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or the Unfallen: By Geoffrey Hill.....Samuel Hazo 346
our Days: By John Buell .....Thomas Curley 623
oxglove Saga, The: By Auberon Waugh
Anne Fremantle 213
rance and Algeria: Complementary Enemies:
By Germaine Tillion .....Alice Ellen Mayhew 131
ranny and Zooey: By J. D. Salinger
Alice Ellen Mayhew 48
uture of Education, The: By Thomas Molnar
John McDermott 418
ood Conscience, The: By Carlos Fuentes
Thomas Curley 439
round I Walk On, The: By George N. Shuster
Philip Deasy 237
anged by the Neck: By Arthur Koestler and C. H. Rolph
William H. Dempsey, Jr. 496
anged in Error: By Leslie Hale
William H. Dempsey, Jr. 496
arvesters, The: By Louisa R. Shotwell ...John Stanley 417
ear Us O Lord from Heaven Thy Dwelling Place:
By Malcolm Lowry .....Thomas Curley 102
ow an Ivy League College Decides on Admissions:
By Katherine Kinkead .....Ronald Gross 466
Remember! I Remember!: By Sean O'Faolain
Michele Murray 441
n Search of a Character: By Graham Greene
Thomas P. McDonnell 601
n the Stoneworks: By John Ciardi .....Bette Richart 126
ppolita: By Alberto Denti di Piranjo..Edwin Kennebeck 130
slanders, The: By Philip Booth.....Samuel Hazo 346
esus Christ: By Leonce de Grandmaison, S.J.
Leonard F. X. Mayhew 76
ews and the Gospel, The: By Gregory Baum, O.S.A.
John L. McKenzie 260
oy to Levine: By Norma Stohl ....William James Smith 648
ady Gregory: By Elizabeth Coxhead...Anne Fremantle 262
a Fontaine: Poet and Counterpoet:
By Margaret Guiton .....Anne Fremantle 53
'Amour Profane: By Alfred Kern ....Thomas F. Curley 261
iberties of Wit, The: By Robert E. Lane
John P. Sisk 623
ong Street, The: By Donald Davidson....Samuel Hazo 346
Many Named Beloved, The: By Samuel Menashe
Samuel Hazo 346
Marianne Moore Reader, A: By Marianne Moore
Janet Fiscalini 473
Matter of Life and Death, A: By Virgilia Peterson
Jean Holzhauer 20
Matter with Ireland, The: By Bernard Shaw
Martin Tucker 668
Memoir of Mary Ann, A: By The Dominican Nuns Who
Took Care of Her .....Anne Fremantle 545
Midcentury: By John Dos Passos.....Richard Horchler 13
Modern Demonology, A: By Frank Getlein
William James Smith 371
Modern French Theatre from Giraudoux to Beckett:
By Jacques Guicharnaud with June Beckelman
Alice Ellen Mayhew 100
Modern Sacred Art and the Church of Assy:
By William S. Rubin .....James R. Mellow 442
Monmouth: By Charles Bracelen Flood
Catharine Hughes 102
New Life, A: By Bernard Malamud...Richard M. Elman 114
New Man, The: By Thomas Merton
Leonard F. X. Mayhew 650
New World Writing 19: .....William James Smith 297
Night Song: By John A. Williams .....Nat Hentoff 155
Notes From a Dark Street: By Edward Adler
William James Smith 648
Nude Descending a Staircase: By X. J. Kennedy
Samuel Hazo 346
On Socialist Realism: By Abram Tertz
Richard M. Ohmann 391
On the Contrary: Articles of Belief, 1946-1961:
By Mary McCarthy .....Jean Holzhauer 392
One Flew over The Cuckoo's Nest: By Ken Kesey
William James Smith 648
Poems from Limbo: By Rob Lyle .....Samuel Hazo 346
Poetry and Criticism: By Stanley Edgar Hyman
Josephine Jacobsen 21
Poor Old Liberal Arts, The: By Robert I. Gannon, S.J.
Philip Deasy 50
Prayer: By Hans Urs Von Balthasar
Leonard F. X. Mayhew 343
Quest for Paradise, The: By Charles L. Sanford
John P. Sisk 155
Radical Innocence: By Ihab Hassan..Richard M. Ohmann 391
Reason and Faith in Modern Society:
By Eduard Heimann .....Bernard Murchland 469
Reason and God: By John E. Smith.....Daniel Callahan 599
Religion and the Knowledge of God: By Gustave Weigel,
S.J. and Arthur G. Madden .....Daniel Callahan 599
Religion As an Occupation: By Joseph H. Fichter, S.J.
Ronald Gross 19
Religious Experience and Truth: Edited by Sidney Hook
Daniel Callahan 599
Riders in the Chariot: By Patrick White...Oona Sullivan 235
Rilke's Duino Elegies: By Romano Guardini
Bernard Murchland 321
Scenes from the Bathhouse: By Mikhail Zoshchenko
Bruce A. Cook 344
Shark and The Sardines, The: By José Arevalo
Lawrence T. King 622
Silence: By John Cage .....Bette Richart 416
Social Change in Latin America Today:
By Richard N. Adams .....Lawrence T. King 622
Solstices: By Louis MacNeice .....Bette Richart 126
Spinoza of Market Street, The: By Isaac Bashevis Singer
William James Smith 158
Successful Love: By Delmore Schwartz
Alice Ellen Mayhew 468
Tell Me a Riddle: By Tilly Olson.....Richard M. Elman 295
Theatre of Jean-Louis Barrault, The:
By Jean-Louis Barrault .....Gerald Weales 544
Tiber Was Silver, The: By Michael Novak
Catharine Hughes 156
Three Intellectuals in Politics: By James Joll..John Ratté 649
Toward the Knowledge of God: By Claude Tresmontant
Daniel J. O'Hanlon 393
Utopian Essays and Practical Proposals: By Paul Goodman
Nat Hentoff 522
Weep Before God: By John Wain .....Bette Richart 126
When Found, Make a Verse of: By Helen Bevington
Bette Richart 126
When My Girl Comes Home: By V. S. Pritchett
Marian Seldin 77
Whole Creation, The: By Theodore Morrison
Richard M. Ohmann 546
Wide World, My Parish, The: By Yves Congar, O.P.
Leonard F. X. Mayhew 521
World of Teilhard de Chardin, The: Edited by
Robert T. Francoeur.....Walter Edward Arnold, Jr. 369

The Screen, by Philip T. Hartung

Babes in Toyland 341
Back Street 176
Blue Hawaii 121
Breakfast at Tiffany's 93
Bridge, The 390
Bridge to the Sun 70
Children's Hour, The 598
Couch, The 645
Devil at Four O'Clock 175
Devil's Eye, The 209
El Cid 340
Explosive Generation, The 121
Five Day Lover, The 366
Flower Drum Song 259
Four Horsemen of The Apocalypse. 667
Great War, The 45
Green Mare, The 46
Greyfriar's Bobby 176
Happy Thieves, The 570
Hoodlum Priest, The 390
Hustler, The 71
Innocents, The 414
Judgment at Nuremberg 318
King of Kings 152
Kitchen, The 234
La Belle Americaine 415
Last Year at Marienbad 667
Les Liaisons Dangereuses 415
Light in the Piazza 517
Loss of Innocence 285
Lover, Come Back 570
Majority of One, A 437
Man Who Wagged His Tail, The. 47
Midsummer Night's Dream, A ... 341
Mysterious Island 341
Neapolitan Carousel 47
Night, The 620

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

Ninth Circle, The 46
No Love for Johnnie 366
One Plus One 235
One, Two, Three 436
Outsider, The 542
Paris Blues 235
Pocketful of Miracles 341
Roman Spring of Mrs. Stone, The. 365
Sail a Crooked Ship 570
Satan Never Sleeps 644
Season of Passion 495
Second Time Around, The 341
Sergeants Three 645
Singer Not the Song, The 416
Something Wild 366
Splendor in the Grass 121
Summer and Smoke 259
Summer to Remember, A 390
Susan Slade 260
Tender is the Night 493
Throne of Blood 284
Thunder of Drums, A 71
Tomorrow is My Turn 541
Too Late Blues 461
Victim 569
View from The Bridge, A 518
Walk on The Wild Side 599
West Side Story 93
Wonders of Aladdin, The 341
Zazie 285

The Stage, by Richard Gilman

All in Love 389
Apple, The 364
Aspern Papers, The 597
Automobile Graveyard, The 286
Brecht on Brecht 493
Caretaker, The 122
Childhood 517
Complaisant Lover, The 233
Creditors 543
Daughter of Silence 340
Diff'rent 211
Do You Know the Milky Way?... 177
Electra 70
From the Second City 94
Ghosts 94
Gideon 257
Happy Days 69
Hostage, The 389
How to Succeed in Business Without Really Trying 154
I Want You 45
Infancy 517
Kean 389
Let It Ride 15
Look: We've Come Through 21
Man for All Seasons, A 31
Milk and Honey 15
Misalliance 38
New Faces of 1962 56
Night of the Iguana, The 46
"Note on Ennoblement, A" 41
One Way Pendulum 9
Passage to India, A 59
Pirates of Penzance, The 4
Red Eye of Love, The 9
Red Roses for Me 34
Romeo and Juliet 64
Romulus 56
Ross 43
Sail Away 15
Saint Joan 66
Shadow of Heroes 38
Shot in the Dark, A 17
Signs Along the Cynic Route 38
Someone from Assisi 51
Sunday in New York 34

Art, by Betty Kaufman

Futurist Program 13
Rembrandt at The Metropolitan... 62

Index of Principal Subjects in Articles, Editorials, Letters, and "Of Note"

Administration, Kennedy, 29, 31, 59, 60, 62, 83, 164, 243, 304, 399, 400, 426, 447, 505, 527, 607
A.F.L.-C.I.O., 140, 143, 227, 585, 596
Africa, 108, 230, 609
Agriculture, 227, 448, 533, 656
Aged, Care for, 591, 609
Aid to education, 140, 222, 330, 451, 503, 533, 586, 594, 612
  in England, 38
Algeria, 173, 329, 424, 584, 635
American culture, 86, 271
Anti-colonialism, 504
Anti-Semitism, 519
Automation, 328, 537
Berlin, 29, 83
Biblical criticism, 61
Birth control, 85, 450
Bishops, in U.S., 245, 306, 533
  in Latin America, 401
British Guiana, 487
Buckley, William F., Jr., 95, 107, 583
Buddy, Most Rev. Charles F., 220
Budget, national, 164
Cardijn Lay Center, 220
Castro, Premier Fidel, 30, 67, 255
Catholic colleges, 33, 171
Catholics
  and aid to education, 38, 140, 451, 533, 586, 594, 612, 655
  and Algeria, 635
  and Castro, 30, 67
  and civic affairs, 71, 306, 400, 450, 533
  and contemporary culture, 450
  and controversy, 655
  and disarmament, 71
  and education, 33, 171, 330, 451, 594, 612, 613
  and extremism, 110, 423
  and family planning, 85, 450
  and freedom rides, 5, 462
  and John Birch Society, 110
  and Negroes, 90, 462
  and nuclear war, 509
  and parochial schools, 140, 330, 533, 586, 594, 612, 613
  and President Kennedy, 503
  and secular colleges, 448
  and segregation, 90, 400, 613
  and the community, 140, 306, 450, 451, 533, 586, 594, 612
  conservative and liberal, 423
  in a pluralistic society, 71, 306, 450, 451, 503, 533, 586, 594
Catholic Church
  and Communism, 95, 107, 245
  and disarmament, 71
  and family planning, 85
  and the Bible, 61
  and intellectuals, 171
  and laity, 655
  and Moslems, 230
  and politics, 71
  and population, 85
  in Burma, 307
  in Chile, 401
  in Cuba, 30, 67, 255
  in Hungary, 359
  in Latin America, 17, 334
  in San Diego, 220
Children's books, 177
Chile, 401
China, 7
  and India, 427
  and the Soviet Union, 139, 247, 480
Christian culture, 95, 107, 533
Christians, and Jews, 355, 425, 437, 519
Church-State Relations, in Burma, 307
City, the, in our society, 505, 607
Civil Defense, 63, 109, 219, 426, 481, 637
Civil liberties, 449
Civil rights, 5, 6, 30, 244, 327, 403, 433, 462, 490, 613
Civil War Centennial, 337
Colonialism, 376, 504
Common Market, 197, 303, 479
Commonweal, The, 195
Communism, 87 139, 555, 583, 632
  and the West, 95, 107
  in Guiana, 487
  in China, 7
  in Latin America, 514
Communist Party, the, 449
Conant, James B., 166
Congo, The, 3, 196, 328, 402, 609
Congress, 400
Conservatives, 196, 331, 583
Conservatism, on campus, 309, 412
Council, Second Vatican, 164, 270, 480, 530, 621
Crime fiction, 116
Cuba, 30, 62, 67, 255
Davezies, Abbé, 634
De Gaulle, General Charles, 584
Democratic Party, 196
Disarmament, 71, 656
Discrimination, 327, 403
  in unions, 140
Dominican Republic, 244
Dos Passos, John, 13
Duvalier, Francois, 587
East Harlem, 10
Economic conditions, 164, 269, 328, 53
  and race, 585
Ecumenical movement, 164, 165, 362 379, 621
Education, 33, 166, 455, 490, 533, 586 594, 612, 613, 619
  Federal aid to, 140, 222, 451, 503 533, 586, 594, 612
Eichmann case, the, 437
Egypt, 641
Eisenhower, Dwight D., 31, 268, 527
Extremism, 110, 329, 423, 529, 583, 61
Fall-out Shelters, 63, 109, 219, 426, 481 637
Family Planning, 85
Featherbedding, 250
Folk music, 99
Food Stamp Plan, 328
Foreign aid, 141, 656
Foreign policy, 29, 60, 62, 83, 243, 267 587
France, 424, 584
  and Algeria, 173, 329, 635
Frankfurt, 583
Free press, 18
Freedom Riders, 5, 206, 327, 462
Generals, in politics, 198, 555, 528
General Motors, 109
Geneva conference, 267
Germany, 5, 29, 243, 383
Goa, 376, 514
Haiti, 587
Heppenstall, Rayner, 560
Hitler, Adolph, 410
Hungary, 359
India, 424
  and China, 427
Indonesia, 504

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Internal Security Act, 449
Iron curtain countries, 359
Italy and Catholicism, 480, 530
Jagan, Cheddi, 487
Japan, 150, 610
Jews, and Christians, 355, 437, 519
John Birch Society, 110, 245, 583, 616
Kennedy, President John F., 59, 62, 243, 376, 447, 527, 607, 503, 505
Kennedy, Attorney General Robert F., 584
Khrushchev, Premier Nikita, 139, 247
Labor, 4, 143, 227, 250, 537
Labor Court, 386
Land reform, 334, 401
Lane, Mark, 10
Latin America, 334, 375, 401, 407, 505, 514, 656
Lenski, Gerhard, 86
Lewis, Sinclair, 118
Lippmann, Walter, 167
Literary criticism, 123, 560, 562
Literature in America, 271
Liturgy, 379
Lombardi, Riccardo, 480, 530
Magazines, 32
Malamud, Bernard, 114
Mater et Magistra, 334
McCullers, Carson, 73
McGuffey's Readers, 455, 646
McNamara, Sec. Robert S., 221
Mestrovic, Ivan, 506
Medical Care for The Aged, 632
Meyer, Frank S., 107
Middle East, 641
Migrant Workers, 227, 596
Missile Gap, The, 269, 528
Mitchell, Newburgh Commissioner, 203, 532
Moslem-Christian Relations, 608
Muzzling, Hearing on, 528
Narcotics and the Law, 608
Nasser, Gamal Abdel, 641
"National Review," 95, 107, 583
N.A.T.O., 479
Negotiation, 29, 60, 243, 267
Neutralism, 141
Newburgh, N.Y., 203, 532
Newspapers, 18, 253
Nixon, Richard, 60
North Africa, 230
North Atlantic Treaty Alliance, 479
Nuclear testing, 163, 528, 631
Nuclear warfare, 219, 509, 608
Nuclear weapons, 60
"Operation Abolition," 657
"Operation Survival," 63
Opus Dei, 315
Organization of American States, 375, 505
Pacifists, 433
Parochial schools, 38, 190, 330, 451, 533, 594, 612
Peace, 165, 305, 351, 352, 399
Peace Corps, 142
Philomena, 431
Philosophy, 36
Poets, in Puerto Rico, 276
Popes and Peace, 352
Presidency, The, 223
Press, the, 18, 253
Publishing, 32
Puerto Rico, 276
Punta del Este, 505
Race relations, 5, 6, 30, 84, 90, 140, 221, 304, 327, 403, 433, 490
Randolph, A. Philip, 140
Religion, 111, 199, 540, 557
  in science, 540
  in Burma, 307
  in the U.S., 86
  sociology of, 86
Republican party, 31, 60, 196, 220, 246, 505, 527, 555, 556, 607
Reservists, 304, 378
Romney, George, 527, 555
Science, and birth control, 85
Scripture, 61
Segregation, 5, 206, 221, 327, 403, 433, 462, 490, 613, 632
  in Chicago, 6
  in education, 166, 613
  in Jackson, Miss., 206
  in unions, 140, 585
  in New Orleans, 490
Shared Time Plan, 586, 612
Shelters, 63, 109, 219, 426, 481, 637
  morality of, 109
Shoup, Gen. David M., 528
Smith Act, 449
Smith, Sen. Margaret Chase, 60
Social Security, 591, 609
South Africa, 108
Soviet Union, 87, 555
  and China, 139, 247, 480
South Vietnam, 84, 544
Southern Association of Intelligence Agents, 304
Space flights, 608
Spain, 317
Spark, Muriel, 562
Supreme Court, 331
Sweden, 147
Syria, 641
Szilard, Leo, 305
Television, 30, 532
Teilhard de Chardin, 540
Theology, 33
Thurber, James, 274
Tito, 141
Toys, 367
Trade, Foreign, 197, 303
Transportation, 400
Trujillo, Generalissimo Rafael, 244
Tshombe, Moise, 402
Unbelief, 111
Underdeveloped Nations, 533, 584
Unemployment, 4, 269, 328, 537
Unions, 140, 143, 386, 537, 585
United Arab Republic, 641
United Nations, 3, 108, 196, 402, 508, 609, 659
Urban problems, 505, 607
U.S., space achievements of, 608
U.S.S.R., 87, 555, 656
  and China, 139, 247, 480
  space achievements of, 608
Vernacular, 663
Vietnam, 84, 544
Walker, Major-Gen. Edwin A., 198, 555
Welch, Robert H.W., 110, 583, 616
Welfare, 203, 532
West Berlin, 29, 83
Western Civilization, 95, 107, 533
West New Guinea, 504
Women, 483
World Council of Churches, 362
Young Americans for Freedom, 309, 412
Yugoslavia, 141

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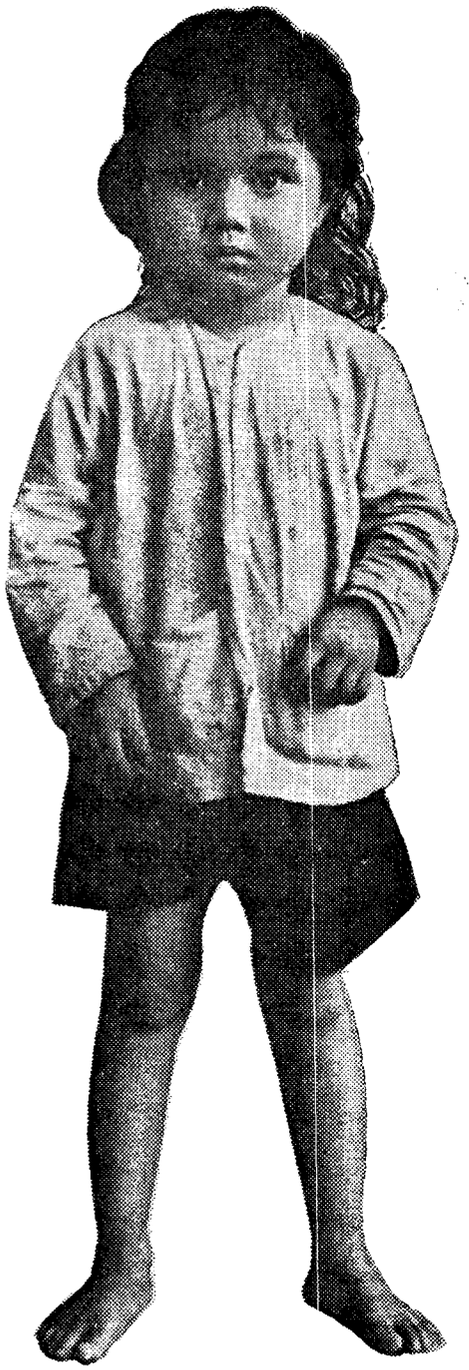

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